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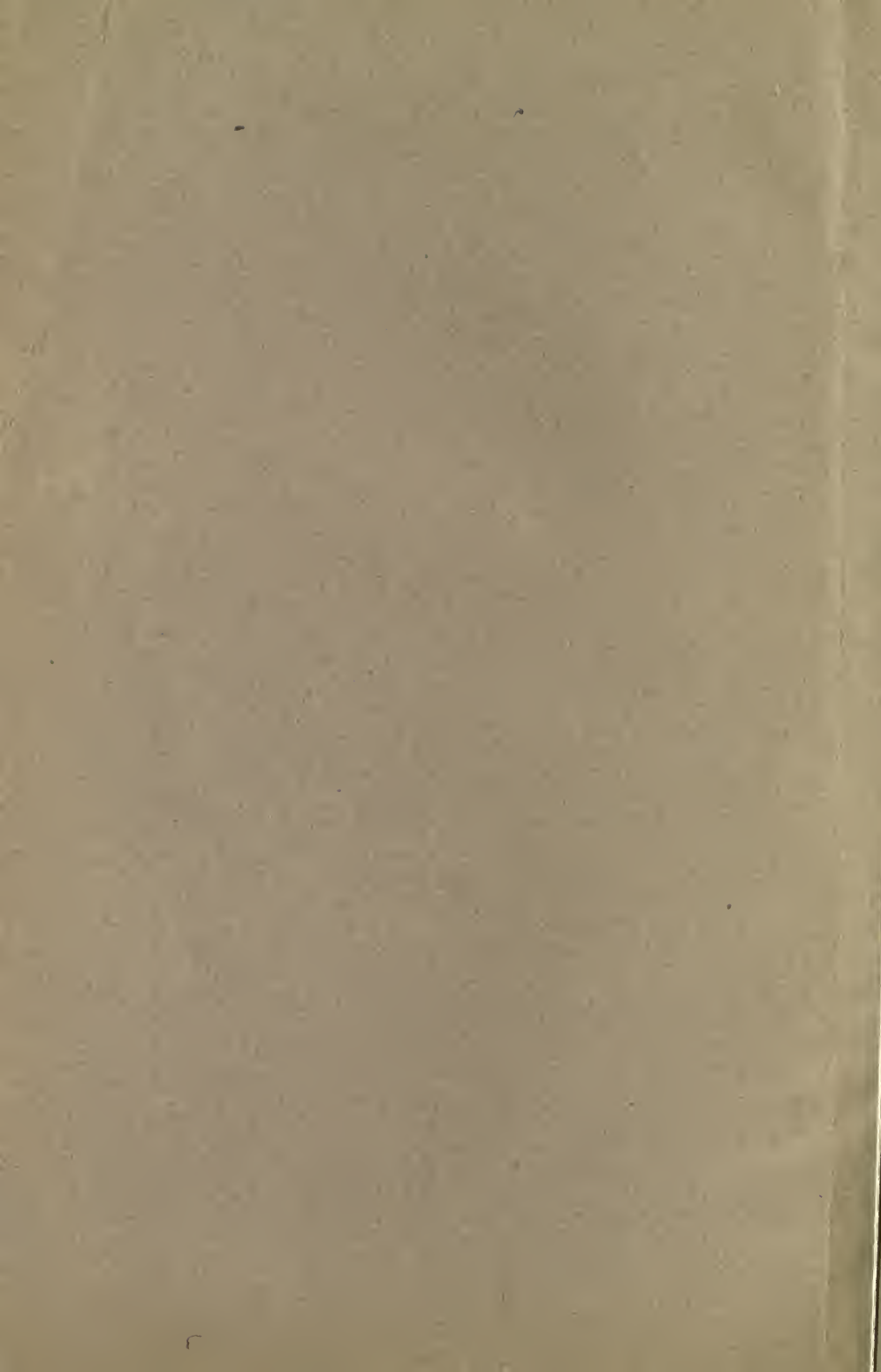
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HISTORY,
BUILDING AND SITE,
AND
SERVICES OF DEDICATION,
AT
NASHVILLE, TENNESSEE,
JANUARY 1ST,
1876.



Fisk University, *Nashville*
H

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NEW YORK:
PUBLISHED FOR THE TRUSTEES OF FISK UNIVERSITY.

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NASHVILLE, TENN.

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HISTORY.

THE emancipation of the slaves by the war, and especially their poverty, ignorance and helplessness, stirred most profoundly the hearts of Northern people. It was felt that only by education and religious culture could they be fitted for their new sphere—that to this end they needed help and needed it immediately. This benevolent impulse waited not for the proclamation of emancipation nor for the close of the war. The American Missionary Association opened a school among the escaping fugitives that took shelter under the guns of Fortress Monroe, Sept. 17, 1861, only five months after the war began. This was the first Freedmen's school in the United States, but others soon followed. Nearly all denominations of Christians in the Northern States were aroused to activity, and sent missionaries and teachers to follow up the march of the army; so that schools quickly took the place of encampments.

The first Freedmen's school in Nashville was established by Rev. J. G. McKee, of the United Presbyterian Church, October 13, 1863. He was eminently fitted for the place, being possessed of undaunted courage and an apostolic spirit of self-sacrifice. The school met with great success for several years, until other schools were opened and colored children were admitted into the public schools, when Mr. McKee's school declined in numbers, and was finally aban-

doned. Mr. McKee died a few years after he had opened his school, but the heroic labors of this noble Christian man deserve mention in any statement respecting schools for Freedmen in Nashville.

Fisk school was opened, January 9, 1866, in government buildings, west of the Chattanooga depot, known at that time as the Railroad Hospital. The buildings that had sheltered the Union soldiers became the school-house for the emancipated children of bondage. General C. B. Fisk was then chief of the Freedmen's Bureau for Tennessee and adjoining States, and, taking great interest in the enterprise, it was called by his name. He has since contributed largely to its success. The school was under the auspices of the American Missionary Association, of New York, and the Western Freedmen's Aid Commission. In the course of a year or two the latter society turned over its interest in the work to the American Missionary Association, by which it has been fostered ever since.

The Institution has been sustained by marked providential interpositions. These were seen at the outset. The school was needed; the hospital buildings were suited to the purpose; but they could only be secured by the purchase of the grounds on which they stood and neither of the societies which wished to start the school had the means at hand to make the purchase. In this emergency, three men, Rev. E. P. Smith, then recently Secretary of the Christian Commission, Rev. E. M. Cravath, lately a chaplain of the army and then connected with the American Missionary Association, and Mr. John Ogden who had been in the army and was then in the service of the Western Freedmen's Aid Commission, advanced their individual credit and money to the amount of \$16,000 and the land was bought and the buildings opened for the school. It was placed under the care of Mr. Ogden, a prominent educator before the war, who during his two school years in Nashville instructed, with the

aid of a corps of teachers, nearly 1000 pupils annually. The indebtedness to Messrs. Smith, Cravath, and Ogden, was subsequently discharged, and the American Missionary Association became possessor of the property. In 1869, the Government transferred to it the buildings.

But a change came, developing new wants and followed by providential supplies. In the summer of 1867 the city of Nashville decided to open public schools for colored children, (which was done the following Sept.) The progress of many of the pupils had already demanded higher schools. A boarding hall and a dormitory building were needed for like advanced scholars from other places. A chapel, too, was required for teachers, pupils and others for Sabbath worship. In view of these facts, a charter was obtained in August 1867 for Fisk University with the expectation that it would grow with the growing wants of the people. In Nov. 1867 the first normal class was formed, a boarding department was opened and students came for advanced instruction. With these new needs came also the good hand of God in meeting them. The Peabody Fund generously granted \$800 a year to aid the indigent students; in 1868 came the grant of \$7,000 from the Freedmen's Bureau, and with this and funds from the Association, the old buildings were repaired, a dormitory and chapel were erected and ready for use in 1869. Thus were these wants met.

But another and a greater crisis came in 1871. The old buildings though often repaired could not be saved from decay. A new site and new buildings were needed or the University must be seriously crippled if not abandoned. The American Missionary Association had no resources from which to meet so large a necessity. But the hand of God was not shortened. From a new, an unexpected and an unexampled source did He provide the means. Geo. L. White, a young man who was music teacher in the Institution, conceived the idea of training a company of colored

singers and carrying them through the Northern States on a concert tour. His enthusiasm for music was unbounded, and his ability to train his classes extraordinary. Facing the greatest obstacles, he undertook the untried work upon his own responsibility. He and his troupe set out from Nashville, Oct. 6th, 1871, and for awhile labored on making scarcely money enough to meet current expenses. But at length the tide turned in his favor, his singers were applauded by crowded houses, they became famous, and both money and friends were theirs. At the end of their first concert-season they found that they had netted \$20,000. Another season resulted as prosperously, and \$20,000 more were secured. With these funds twenty-five acres were purchased—the former site of Fort Gillem, northwest of Nashville, one of the most eligible situations that could have been chosen. On Jan. 1, 1873, excavation for the foundation was commenced, and Oct. 1, 1873, the corner stone was laid. The Jubilee Singers, then taking a tour through Great Britain, netted \$50,000 which carried on the work to a cost of \$70,000. After this, the now celebrated troupe returned home to Fisk University to reorganize for another season. They are now again in Great Britain, and are engaged in giving their unique concerts to delighted audiences. Since going over last summer they have netted \$20,000.

The dedication of Jubilee Hall, Jan. 1, 1876, completes this remarkable story of divine help in the hour of need.

But while these outer providential interpositions have been so marked, we can also record the no less signal manifestations of divine grace. From the beginning, the school has been blessed with teachers who have sought the spiritual good of the pupils; and the gracious manifestations of the Holy Spirit have been granted as the almost constant blessing on the school. Revivals of religion have frequently been enjoyed, of great power in the conversion of souls. These spiritual influences have been borne by the pupils on

their return home and as they have gone forth to teach and to preach; and are recognized also in the humble deportment of the Jubilee Singers amid their many temptations to vanity and worldliness and especially in the wonderful success which God has been pleased to give to them.

Such is the history, in brief, of one of the institutions established and fostered by the American Missionary Association of New York. That society is sustained almost entirely by the Congregational churches of the North. It has now seven chartered institutions like Fisk University, in the South, in addition to twenty-five normal and other schools. During several years after the war it supported annually upwards of 500 missionaries and teachers in the South, and numbered over 40,000 pupils in its schools. In the last twelve years it has expended in the South in its educational and religious work about \$3,000,000. For the last few years it has concentrated its work more in its higher institutions and churches. During the year just closed it has had under its care in the South 56 churches, 48 missionaries, 150 teachers, and nearly 10,000 pupils; but many of these pupils have in turn become teachers, and it is estimated that during the year no less than 60,000 children were taught by those educated in the schools of this society.

JUBILEE HALL.

SITE AND BUILDING.

The permanent location for Fisk University is most happily chosen. It is situated about one mile northwest of Nashville, Tenn., and occupies the former site of Fort Gillem. The fort was named in honor of General Gillem, of Modoc fame, who afterward resided on a farm near Nashville, and who died there about four weeks ago. The fort was furnished with a good armament, but there never was any fighting done there, and these ramparts were fitly leveled to

receive a building won by the pathetic songs of ex-slaves, and designed for the enlightenment and elevation of their race, whose bondage once darkened our fair land. No memory of blood or of battle will cling to the spot. It is henceforth consecrated to education and religion, and the fort will be forgotten in the University.

The whole tract of land purchased for Fisk University embraces twenty-five acres, occupying a ridge or plateau, having such slopes as to secure unobstructed views on both sides, and to give perfect drainage. Jubilee Hall occupies one end of the plateau, and future edifices will extend along the remaining portions, so well fitted for the purpose. The main angle of the building points almost directly to the capitol, while the city of Nashville, sloping on all sides from that central edifice is in more or less distinct view from both of the principal fronts of Jubilee Hall. The city-view from the Hall is fine, but the distant as well as near scenery on the other sides, is even more pleasant. Indeed there is no window in Jubilee Hall that does not command an exceedingly beautiful outlook.

THE BUILDING.

The massive proportions of Jubilee Hall strike one pleasantly as he approaches it. The building is in the form of an "L," and has an east front of 145 feet, and a south front of 128 feet. Including basement and cellar, it is six stories high, and is supplied with all the conveniences of water, steam and gas. It is heated throughout by steam, and each room has a radiator. The entire building contains 120 rooms. Jubilee Hall is to be ultimately the Ladies' Hall of Fisk University, but until other college buildings can be erected, will be made to answer all purposes. The building is drained by a twelve-inch sewer pipe, which runs 1,500 feet to a natural aqueduct, which connects with the river. The building is made of the best pressed brick, with stone

trimmings. The style is modern English. The main entrance is on the south front, and is composed of a stone stairway with pillars supporting a small stone balcony. The front door is composed of black walnut, of massive proportions, and having complete bronze trimmings. On the right of the hall are the reception rooms and parlor, one 16 by 32 feet, the other 20 by 32 feet, connected by large folding doors. On the other side of the hall is the office, and beyond, the assembly room about 20 by 32 feet in size. Opposite this on the cross hall is the library, adjoining it the music room, and further on smaller rooms that are to be used as dressing rooms for visitors and transient guests. The dining-room is in the eastern portion of the building. It is 38 by 90 feet, and will seat 300 persons. It has two rows of columns through the centre. Beyond the dining-room is the pantry, supplied with every convenience. A dumb waiter connects with the kitchen below. There are china closets, with innumerable drawers and shelves, dish basins, etc. Opposite the pantry is the matron's sitting room, having a private stairway connecting with her bed-chamber on the next floor. On this floor one finds himself in the dormitory department. Each room is intended to accommodate two students, and besides double beds, is furnished with bureau, wash-stand, table, book-rack and three chairs. Every room has two closets. The furniture is made of solid black walnut. Forty of the sets were obtained by Mrs. Clinton B. Fisk, and forty others were given by friends in Great Britain. Each bed has a straw mattress and a heavy cotton pad upon it. The three upper stories are *fac similes* one of the other. All are divided into bedchambers and all furnished exactly alike. Each floor has bath-rooms with hot and cold water, water closets and wash closets. Three tanks in the attic, holding thirty barrels each, supply the entire water convenience, and they are in turn supplied from five cisterns in the cellar, holding 25,000 barrels of

water. Each floor has also four fire plugs furnished with fifty feet of hose and a nozzle each. Descending to the basement story one sees in one portion of it the entire steam heating apparatus. Near this is the laundry department with ironing room and drying room, complete in every particular. In the other extreme end of the basement is the kitchen, a commodious apartment, 20 by 40 feet. The range occupies a position upon a cement floor, thus lessening the dangers from fire. In the kitchen are four copper steam kettles, connected with and operated by the steam heating apparatus. Adjoining the kitchen is the kitchen pantry, the oven room, and the bakery, all admirably fitted for the purposes for which they are intended.

The basement also contains six rooms that have been fitted up as recitation-rooms, having a black-board extending all around. These will serve the purpose until another building can be erected for a boys' dormitory and more suitable recitation rooms.

The front halls and stairways are wainscoted with beautiful wood, alternated in dark and light, brought from the Mendi Mission, West Africa. The rest of the wainscoting throughout the entire building, together with doors, door facings, cornices, etc., is made of white pine, which is varnished.

Jubilee Hall, taken altogether—in solidity of walls, carefulness of construction, fitness for its purpose, in its safety for health, in safeguards against fire, and in its general convenience and facility for study and work—is worthy of its origin in the songs of the Jubilee Singers.

It deserves to be mentioned that no inconsiderable share of the substantial and tasteful work done in this building was performed by colored men.

With its new facilities, the University offers better accommodations and increased educational advantages. It has thoroughly organized courses in the Normal, Higher

Normal, College Preparatory and College, and also in Theology. The school has already graduated one class from the higher normal and one from the college course. But this, by no means, measures the extent of its usefulness. Its pupils have, in the past year, taught 120 schools, with 10,000 scholars, to whom they have borne a healthful Christian influence—as well as to homes, Sunday-schools, prayer-meetings and churches, where they have temporarily resided.

SERVICES OF DEDICATION.

The special act of dedication took place on Saturday forenoon, January 1, 1876, but the services may be said to have begun on Friday morning, ere the rooms had all been cleaned out and the furniture arranged, and to have ended, Jan. 3, 1876, when the school exercises were regularly inaugurated.

The first public prayer in Jubilee Hall was offered on Friday morning. "We assembled," says one of the teachers, "in a recitation room, and as there were no seats, we lined the four walls of the room, standing with reverent heads, as Prof. Spence committed to God our new and beautiful house and ourselves its occupants."

WATCH NIGHT MEETING.

This meeting is of immemorial observance among the colored people and has been held regularly in Fisk School since it was founded. The services are devotional and being continued till after midnight are a farewell to the old year and a welcome to the new. On this occasion the meeting was conducted by Mr. H. W. Hubbard, formerly an instructor and assistant treasurer in Fisk University, and was participated in by teachers and students and by

friends from abroad. The hours were delightfully and profitably spent in prayer and singing, interspersed with grateful remembrances of past spiritual mercies and in supplicating for Divine blessings on the coming services of dedication and on Fisk University as it enters upon its new era, and also upon the nation, now beginning its centennial year.

A teacher gives these particulars: "The special burden of prayer seemed to be that God who had so surely been with the school in the old home might take possession of this, might so fill it with His presence that it should be as the temple of old, when the glory of the Lord descended and abode upon it, and in it, that it might be the birthplace of souls for many generations to come. A student prayed, 'O! Lord, Thou knowest, we hated to leave the old home, which was so dear, and so sacred to us, and we do not want to stay in this spacious building unless *Thou* art here.' Mention was made of Moses, when he pleaded with God, 'If thy presence go not with us, carry us not up hence,' and very sweetly came to our hearts the promise given to God's servant, 'My presence shall go with thee, and I will give thee rest.' Just at twelve o'clock, when 1875 was numbered with the past, and the untried new year was opening upon us, we all knelt in silent prayer, that God would hide us beneath His wing, safely sheltering us, during all the passing years, whether they brought to us trial and sorrow or joy and rejoicing, in the great work that He has given us to do."

DEDICATION OF THE HALL.

January 1, 1876.

A more delightful day could not have been desired for the dedication of Jubilee Hall than to-day. Long before the appointed hour, crowds were wending their way to the beautiful hill on which the building is situated, and by the

time the exercises opened, a vast throng had assembled to witness one of the most interesting events that has ever occurred in the history of the colored race. Over the door leading to the platform from the hall, were the flags of America and England, looped up with magnolia leaves.

On the speaker's stand were seated Revs. T. O. Summers, D.D., J. C. Granbery, D.D., and N. T. Lupton, LL.D., Professors in Vanderbilt University; Rev. J. Braden, D.D., of Central Tennessee College, Rev. D. W. Phillips, D.D., of the Nashville Institute; Rev. J. B. McFerrin, D.D., Corresponding Secretary, and Rev. D. C. Kelly, Assistant Secretary, of the Missionary Society of the Methodist Episcopal Church, South; Rev. J. B. Lindsley, Dr. W. P. Jones; Ex-Senator Fowler, Judge Alexander Campbell; Prof. J. W. Coyner, Prof. Cole, Joseph Cares, G. W. Hubbard, J. J. Carey; Gen. Clinton B. Fisk, Rev. M. E. Strieby, D.D. Cor. Sec. of the American Missionary Association, Hon. E. P. Smith, Rev. G. D. Pike, Rev. W. S. Alexander, Edgar Ketchum, Esq., Samuel Holmes, H. W. Hubbard; Prof. A. K. Spence, Prof. F. A. Chase, Rev. H. S. Bennett and the lady teachers of the Institution.

A noticeable feature in the audience was the large number of white citizens present. The Sixteenth Infantry Band was in attendance, and while the multitude was assembling and in the subsequent exercises, contributed to the interest of the occasion.

Gen. Clinton B. Fisk, President of the Board of Trustees, took the chair and invited the vast audience to unite in singing.

“Praise God from whom all blessings flow.

The audience remained standing while Rev. D. W. Phillips, D. D. invoked the Divine blessing. The University choir sung

“Steal away to Jesus.”

Selections of Scripture were read by Rev. J. Braden from an elegant Bible which had been presented to the Jubilee Singers by the Presbyterian church in New York city, of which the Rev. Dr. Burchard is pastor. The band played the national airs, closing with "Dixie" and "Yankee Doodle" amid loud and long continued applause.

Gen. Fisk then delivered the following address:

GENERAL FISK'S ADDRESS.

Friends and Brethren, the Faculty and students of Fisk University: With devout thankfulness to the Giver of all good: with songs of praise on our lips, and the spirit of consecration in our hearts; we would this day gather in Jubilee Hall to dedicate it to the good cause of Christian culture. It is a glad day for all; for those who have planned and labored through much discouragement—who have prayed and watched through the darkness and the sunshine for the coming of this hour. It is a day of joy for those in whose behalf this good work has been accomplished. We hail you with a "Happy New Year."

We listen to the silent footfalls of the Old Year, which has just passed out into eternity laden with its joys and sorrows. We step over the threshold of a glad new year, and hail each other and all with hearty greetings, and best wishes and prayers that "your lives may be long upon the land which the Lord thy God giveth thee." And was there ever land more beautiful? Was there ever a more goodly heritage than yours, ye men and women of Tennessee? Did lines ever fall to any people in more pleasant places than in this grand old commonwealth? From its magnificent rivers to its boundary lines it is fitly described, as was Canaan of old, by the mouth of the deliverer, law-giver and prophet, as "a good land; a land of brooks of water, of fountains

and depths that spring out of valleys and hills; a land of wheat, and barley,—a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.”

At the capital of the State, near to the dust of the iron man who sleeps at the hermitage—here within the encircling arms of the majestic river which flows at our feet, where Nashville sits as Queen of the Cumberland—Jubilee Hall this day throws its doors wide open, and bids you enter in and seek wisdom in her pleasant ways and peaceful paths. How could we better do our part in the ushering in of 1876? How better celebrate the centennial year of the nation's birth than by the recognition of our grateful duty to our God and country? How magnificent the outgrowth of the century of our national existence! Time will not permit us to tell you; every schoolboy knows it. We will not here undertake to portray the marvelous development of this great country. One hundred years ago the Atlantic coast was fringed with sparsely populated communities. To-day how magnificent the growth from sea to sea and from the silvery lakes of the North to the Southern gulf.

One hundred years ago this morning, Washington was at Cambridge, planning his attack upon Boston; Lee was in Connecticut, marching on New York. Gen. Greene, in a New Year's communication to his friend Ward, a delegate in the General Congress from Rhode Island, said: “The interests of mankind hang upon that body of which you are a member. You stand a representative not of America only, but of the friends of liberty and the supporters of the rights of human nature, in the whole world. Permit me, from the sincerity of my heart, ready at all times to bleed in my country's cause, to recommend a declaration of independence, and call upon the whole world, and the great

God who governs it, to witness the necessity, propriety and rectitude thereof. America must raise an empire of permanent duration, supported upon the grand pillars of truth, freedom and religion." One hundred years ago to-day the germs of civilization were just springing up on the banks of the Watawga, in East Tennessee. The wild beasts of the unbroken forests disputed with the wilder tribes of savage men the occupancy of these and surrounding heights, where your magnificent capitol, the spires of Christian temples, and towers of universities now lift their beautiful proportions to the sky. It was nearly a quarter of a century later when Tennessee took her place among the sisterhood of States. Time would not permit us, nor would this be the occasion, to recite her marvelous growth and the march of empire within her borders.

During that unhappy period when "States were dissevered, discordant and belligerent, and the land was rent with civil feuds," your soil was "drenched in fraternal blood." Here in the smoke and flame of battle, from every section of this broad land, strong arms strove and brave hearts bled.

"Here boomed the cannon's thunderous roar,
The sickened earth was dark with gore."

And did not all battle for the right, as God gave them to see the right? Here, on this very spot, was the beginning and the end of the bloody strife; and now, "with malice towards none, with charity for all," we trust that by the operation of just and wholesome laws we and our children, and children's children to the remotest generation of mankind, may enjoy uninterrupted peace and harmony, forever established in justice and righteousness.

"Lord of the universe, shield us and guide us,
Trusting Thee alway, through sorrow and sun;
Thou hast united us, who shall divide us?
Keep us, oh keep us, the many in one!"

Then up with our banner bright,
Sprinkled with starry light,
Spread its fair emblems from mountain to shore,
While through the sounding sky,
Loud rings the nation's cry,
Union and liberty! one evermore." (Applause.)

When, in 1865, the rainbow of peace spanned the country's horizon, to myself was assigned the duty, in this and adjoining States, of aiding, to the extent of my ability as an officer of the army, in the re-establishment of the supremacy of the civil law, in the restoration of prostrate industries, and of doing whatever else should promote the welfare of a people whose fields, in many sections, had then no fresh furrows save those which had been turned by the red-hot ploughshare of war, and to whom had come, through the arbitrament of the sword, a revolution upheaving the great social and industrial system which had grown with the growth and strengthened with the strength of centuries. In the discharge of the important duties assigned to me, from no source did I receive more cordial and helpful aid than from those who had been chief spirits in the great conflict, and who, with sword and pen, had served the "lost cause" with all possible devotion and earnestness; but having returned to the old paths they with equal ardor hammered swords into ploughshares, and thus forgetting the things which were behind, the great aim was to follow those which made for peace. We struck hands of fellowship and said: "How best can we, shoulder to shoulder, 'the blue and the gray,' uplift the prostrate communities?" The years it was permitted me to serve in that capacity are among the most satisfactory of my life. From far and near came up the busy hum of resurrected industry. Churches and college buildings were restored to their original purposes, and the Christian pastor and teacher, the Scriptures and spelling book, resumed the places from which they had been driven by the stern behests of war.

At the close of the strife, thousands of the freed people had concentrated in the cities and large towns of the Southern States. For themselves and their children, they earnestly appealed for the advantages of schools, which their own communities were not then prepared to afford. The people of the North, through many religious and educational organizations, promptly, to the extent of their ability, aided their Southern brethren in meeting this imperative demand for schools for the Freedmen.

It is with great pleasure that I refer, in this connection, to one whose name in this community is as ointment poured forth.

“O for the touch of a vanished hand,
And the sound of a voice that is still,”

Did Christian character ever shine in greater completeness before men, than was revealed in the beautiful and blameless life of Dr. A. L. P. Green? Did ever better heart throb in human bosom than that which grew still in his breast? During the period of my service here, Dr. Green was my constant adviser and wise counsellor. His intimate knowledge of all parties in the South, and his earnest desire to promote peace and goodly fellowship rendered him invaluable to me in the discharge of the delicate duties to which I had been called. Dr. Green was the first man in the nation to place in my hands any considerable sum of money for the education of the Freedmen. This noble Southern man was among the pioneers in this good work. [Loud applause.] I can hold him up before this vast throng of young men who listen to my words this day as a worthy example. Stand to-day with your face to the stars and say, “I will be a man; a Christian man in all generosity and earnestness. I will follow the pathway which shall make me loved while I live, and which will make me honored when I fill my grave.”

“Tell it in all human story,
The path of duty is the way to glory.”

Chief among the agencies, and earliest on the ground with educational facilities, was the American Missionary Association, which for almost a third of a century has been in the front rank of mission work, especially devoted to the uplifting of the lowliest of the earth on both continents and in the sea. Patiently and faithfully, through good and evil report, has this Association marched on in the plain path of duty, courting no antagonisms, but winning the favor of all classes, lifting up the lowly, educating the poor and saving the souls of men by the power of the gospel preached and taught by their faithful ministers and teachers. All hail to the noble men who were inspired to found the American Missionary Association!

It is with deep regret that we are unable to welcome to these halls to-day, the Rev. George Whipple, the venerable senior Secretary of the American Missionary Association, who, from the day of its birth has been at its helm, assisted, for many years, by his esteemed and valued associate, Rev. M. E. Strieby. They have under the blessing of God, carried it forward to its grand success, and many successes have they achieved all over the world. All gratitude to the hosts of generous men and women, who have cast \$3,000,000 into its treasury; and thanks be to God for his continued blessing upon its faithful managers, under whose administration this and kindred institutions have been founded and conducted.

It is a decade since many of us who share in this day's joys participated in the inauguration of Fisk School, established in yonder vacated army barracks, under the auspices of the American Missionary Association, by two of its most faithful, sagacious representatives, Revs. E. M. Cravath and E. P. Smith, who, after a survey of many inviting fields, decided that here, in this central city of the South, they would plant a university for the higher education of the freed people. It was the day of small things; and to an observer, who did not with prophetic soul scan the future, the idea

that a university should be the outgrowth of the beginning of ten years ago was absurd. Let us not despise the day of small things. When a young clergyman centuries ago landed from the Old World on the shores of New England in search of health, and, failing to obtain it, exchanged both the Old and the New World for Heaven, and in dying bequeathed £400 sterling for the founding of a college, he little knew how well he was building, and that Harvard would become a household word the wide world over. And when a few poor ministers of the gospel in Connecticut brought together each a few books, and said, "We give these for the founding of a college," they had no conception that their act was the first step in the creation of Yale.

It is permitted to but few men to combine with the accumulation of great wealth an honest, earnest desire to so administer God's bounty bestowed upon them as to contribute large sums of money within their own lifetime for the founding of educational and eleemosynary institutions. The satisfaction of administering upon one's own estate, and witnessing with one's own eyes, and rejoicing in one's own heart in the presence of good thus accomplished, is one of the best gifts, too seldom earnestly coveted. A notable exception is revealed in yonder group of architectural beauty, Vanderbilt University. [Applause.] The venerable Commodore's gatherings from the wave and the rail are, without ostentation, dispensed by the repeated hundred thousand dollars. May his broad pennant continue to float from the masthead of commercial success, and his generous gifts be supplemented in a life well rounded in the good work of blessing mankind; and afterward may an abundant entrance upon heavenly reward be his. [Applause.]

The history of the rise and progress, successes, disappointments and triumphs of Fisk University would reveal a story replete with illustrations of heroic Christian faith, and a sublime courage which knows no such word as fail. The

demand from every section of the country inhabited by the freed people, for educational facilities, exceeded the ability of the American Missionary Association and kindred organizations to supply. The immediate friends and promoters of this institution, though poor in worldly goods, and beset with discouragements without limit, were, nevertheless, rich in faith, and never faltered from their original purpose to build here a college, or, at least, make the beginning, trusting to the blessing of God upon those who might come after them to carry forward the enterprise to complete success. Year by year, after the undertaking of ten years since, grew upon us the perplexing problem of obtaining the means to purchase a new site and erect the permanent initial building of Fisk University. When, through decay of the old buildings and the urgent demands for increased facilities, the necessity for a solution of the problem became imperative, there was found one man equal to the emergency.

The son of a village blacksmith, who, from limited advantages of culture, became a successful country school teacher, a brave and gallant soldier of the army of the Union, and a most faithful staff officer in my own military family, became the man of all work in the hour of our greatest need; and to no human agency, nor to all other human agencies combined, are the triumphs of this glad hour so much indebted as to George L. White. [Applause.]

“There’s music ever in the kindly soul;
For every deed of goodness done is like
A chord set in the heart, and joy doth strike
Upon it oft as memory doth unroll
The immortal page whereon good deeds are writ.”

There was music in the soul of our good Brother White. He gathered around him the children of the Freedmen, and with them

“Sung the old song.”

He conceived the idea of coining the slave melodies of the

old plantation and the camp-meeting into gold and silver, wherewith to purchase this commanding site, and upon it erect Jubilee Hall. [Applause.] George L. White was eminently a man of faith, and when he went before God on his knees and asked his blessing upon his efforts, he believed that God was going to help him. His was the prophetic soul. He saw the

“Glorious coming years,
This prophet saw them far upon the way;
With timbrel and with song
Before the doubting throng
He bore the standard of the coming day.”

How well do I remember when this good brother wrote me at my home in St. Louis, and asked me to loan him \$300 to take his singers north of the Ohio river. I wrote an answer and told him not to think of such a thing; that he would bring disgrace upon us all, and told him to stay at home and do his work. He wrote back that he trusted in God and not in Gen. Fisk. [Laughter.] Next we see him marching onward with his little band. Reaching the city of Cincinnati destitute, he went down to our old friend Halstead, of the *Commercial*, and said to him, “You are a friend of Gen. Fisk; I have some students of his who are going to sing Sunday morning at such a church. I have no money to pay for the advertisement, so will you please say in your paper that they are here?” This was on Friday and they were to sing on Sunday. Judge of Mr. White’s surprise to see announced in Saturday morning’s paper that Gen. Fisk’s negro minstrels from Tennessee, [laughter] were in the city, and would sing in such a church the next morning at 10:30 o’clock, and advising everybody to go. Everybody did go, as it was something really wonderful to witness a negro minstrel performance in a church on Sunday. [Laughter.] It was a grand triumph for the negro minstrels; it was the foundation of their success.

The story of the Jubilee Singers fills a volume. The little poorly clad company of emancipated slaves who, four years ago, left Nashville on their mission of song, have, since that day, written their names indelibly on the hearts of millions in our own country and Great Britain. They went forth weeping, bearing precious seed; they came again rejoicing, bringing their sheaves with them.

We should fail in the discharge of our grateful duty on this occasion did we not speak of the faithful and persevering labors of Rev. G. D. Pike, who as business manager for the Jubilee Singers, made their great achievements possible, by his unremitting toil in properly presenting them before the public.

In America they conquered social prejudices, and by their modest, Christian demeanor, which they have so happily retained, commanded the respect and generous patronage of the best and highest in the land. Beyond the sea they have twice received hearty welcome and Godspeed from the noblest and best of England, Scotland and Ireland. We this day record with a becoming spirit of gratitude our obligations to the Earl of Shaftesbury, whose great heart throbs generously for all humanity, and its every good cause, for royal welcomes to England by his lordship extended; to her Majesty, Britain's most noble Queen, and the royal family, for their kindly benediction upon the Singers; to her Prime Minister, Mr. Gladstone, to Hon. John Bright; to Rev. Newman Hall, Spurgeon, Parker and Dr. Allon, and to hosts of others in the United Kingdom, who have smoothed the pathway of the Jubilee Singers, and caused their treasury to ring with the clink of British gold, therein cast for the furtherance of our cause. We can express for them all no better wish than that, in the great day of final rewards, they and we may be gathered into the common citizenship of that better and heavenly country, where

“ Unfailing palms we'll bear aloft,
Unfailing songs we'll sing,
Unceasing jubilee we'll keep,
In presence of our king.”

God bless her Majesty, the Queen of Great Britain, and the noble land so prosperous under her benign reign. [Applause.] God bless the President of the United States of America, and the goodly land of the Great Republic. [Applause.] The flags of these two Christian nationalities are here this day displayed in loving embrace. God grant that they may never again be borne against each other in the thunderous roar and flame of battle; but may their protecting folds, leading the march of commerce on land and sea, cover the missionary of the Cross and the school-teacher, as in every land on the globe they preach revealed truth and establish Christian civilization.

And now with gratitude to Him who hath raised up for us so many friends, and with grateful memory of every instrumentality by Him employed to promote our welfare, we this day come to dedicate our Jubilee Hall. Here within these walls may there ever be taught that which will mature into noble manhood and womanhood the thousands of youth, who we trust will throng these halls in seeking wisdom that they may be properly fitted for positions of responsibility and usefulness. Let there be laid, broad and deep, the foundations of virtue, truth and honesty, in every character here moulded. Who can portray the value of education? It has been well said, “ Of all the blessings which it has pleased Providence to allow us to cultivate, there is not one which breathes a purer fragrance or bears a heavenlier aspect than education. It is a companion which no misfortune can depress, no crime destroy, no enemy alienate, no despotism enslave; at home a friend, abroad an introduction, in solitude a solace, in society an ornament; it chastens vice, it guides virtue; it gives at once a grace and government to genius. Without

it, what is man? A splendid slave—a reasoning savage, vacillating between the dignity of an intelligence derived from God, and the degradation of passions, participated with brutes, and in the accident of their alternate ascendancy shuddering at the terror of an hereafter, or hugging the horrid hope of annihilation.”

“Wisdom is the principle thing, therefore get wisdom.”

But, above all else, may they who herein enter be made “wise unto salvation through faith which is in Christ Jesus,” who by the mouth of the prophet hath said, “Wisdom and knowledge shall be the stability of thy times, and strength of salvation.”

Lift up your eyes and behold the outstretching, whitening harvest, which invites you who will go forth from this Institution with the Divine benediction upon you, to teach and preach among the millions of our land, who stretch out their hands appealing for knowledge, and the unnumbered millions more, who from the heart of Africa are inviting the means of religious renovation of that mysterious land from which—thanks be to God—the pall of barbarism is being lifted. Let it be the aim of Fisk University to fashion those who shall be sufficient for these things. And upon all, the teachers and the taught, and upon our friends everywhere, may there this day come, and forever upon them remain, the blessing of the Father who hath loved us, the Son who hath died for us, and the Holy Spirit which quickeneth and sanctifieth. Amen.

CONGRATULATORY DESPATCHES.

Gen. Fisk remarked that a large company of friends in Great Britain were that day celebrating with the Jubilee Singers this glad occasion, and stated that the Jubilee Singers had just sent them the following despatch from Leeds, where they then were.

CABLE TELEGRAM FROM ENGLAND.

“British friends and Jubilee Singers send greeting. Hitherto hath the Lord helped us. May Fisk University be inspiration to struggling humanity in America, and light to Africa’s millions. May Great Britain and America ever thus unite to extend Christ’s kingdom.

Leeds, 9 A.M.

E. M. CRAVATH.”

RESPONSE FROM NASHVILLE.

“Fisk University responds with thankful greetings. To the Jubilee Singers, to their friends at home and in the land of Wilberforce and Sharp, we owe what God hath wrought. May the two flags floating to-day from Jubilee Hall ever symbolize the united purpose of both lands to fit the struggling Freedmen of America to carry light to Africa.”

The audience then united with the choir in singing,

“The year of Jubilee.”

Rev. John B. McFerrin, D.D. senior Secretary of the Missionary Society of the Methodist Episcopal Church South was introduced by Gen. Fisk, as having most faithfully aided him during his official residence in Nashville. He also introduced him as one of the vigorous *young* men of the times who had for more than fifty years preached the gospel of the blessed Master and was still valiantly bearing the banner of the Cross.

DR. MCFERRIN’S REMARKS.

Dr. McFerrin was greeted with much enthusiasm and spoke with great earnestness as follows:

Gen. Fisk, and Ladies and Gentlemen: I am here this morning contrary to my expectations. I have an appointment forty or fifty miles south of this place to-morrow, and must depart in a moment to meet that engagement. One of the greatest things in a Methodist preacher is punctual-

ity, but when I knew you (addressing Gen. Fisk) were here, I could not forego the pleasure of meeting you, of greeting you, and of giving countenance, little as my influence is, to this great occasion. [Applause.] I was very glad to hear you say here to-day that the first considerable sum of money placed in your hands to be used in promoting educational facilities for the Freedmen was contributed by a Southern man and a Southern Methodist preacher. [Applause.] I hope it may never be said hereafter any where, that we of the South are opposed to the education and elevation of the colored people. Then, sir, you made another remark that touched me deeply. There's not recorded such an instance in history that a few men and women, like the Jubilee Singers, have, within the space of a very few years, raised \$100,000 for the education of their race. But the beautiful point in it is this, that I had some hand in that. [Applause.] Now, you ask me, "how do you account for that," and I tell you that it is owing entirely to camp-meeting songs. I helped to teach the colored people the camp-meeting songs which lie at the foundation of Jubilee Hall. I have heard those songs sung during my ministry of fifty years. I thank God that after delivering hundreds and hundreds of discourses to colored people, I have lingered around to hear these beautiful songs, which were sung until the break of day. If the teachers here will teach them to send up songs and shouts of praise to Jesus, I simply say AMEN. [Loud applause.] I want you, Gen. Fisk, and all others, to understand, that the Southern people, as far as my information extends—that is, the intelligent, patriotic, and Christian people of the South, with perhaps, a few exceptions—rejoice in the education and elevation of the colored people, and fully appreciate the grand work you are doing for them. [Loud applause.] I stand on my native soil and bear this testimony. It meets the hearty co-operation and sincere approbation of all Christian people.

In the elevation to which the colored people may attain it is my prayer that all the instruction they may receive, all the culture you may bestow upon them, may bring them to Jesus. Your Sunday-schools, churches, seminaries, and your colleges, are worth nothing unless you bring those taught to Jesus. I pray that the President, the Faculty, the teachers and the pupils may all be sanctified in Christ, and at last meet in heaven for Christ's sake." [Applause.]

LETTERS FROM INVITED GUESTS.

Letters were then read by Gen. Fisk, from a number of prominent gentlemen, expressing their interest in the cause to which Fisk University is devoted and regret that they were not able to attend. The letters were from Mr. D. L. Moody, the Evangelist, Gen. Garfield, M.C., Hon. L. Q. C. Lamar, Hon. W. E. Dodge, Bishop Payne, Hon. Geo. H. Stuart, and Hon. John Eaton, U. S. Commissioner of Education.

ADDRESS OF SECRETARY STRIEBY.

Gen. Fisk introduced Rev. M. E. Strieby, DD., one of the Secretaries of the American Missionary Association.

Dr. Strieby said: We are called to dedicate a building of peculiar origin. Some one has said that "architecture is frozen music." The music of the Jubilee Singers has rolled over this land and swept across the ocean, moving the hearts and calling forth the tears of vast multitudes, and it is now, by a magic touch, consolidated into this substantial and beautiful building. It is fit that the American Missionary Association should rejoice to-day, through its representative, but I prefer, instead of mere congratulations, to answer the question: "Why build such large and permanent edifices?" It has been said frequently that this work among the colored people is transient, but I pro-

pose to show that the Christian education of the Freedmen, to which this building is devoted, is connected with three great achievements of our second national century, and that the responsibility of the results is shared by the three continents, America, Europe and Africa.

The first of these is the solution of the *Labor Question*. This is the profoundest problem for Europe to-day. It is not simply the question of "a day's work and a day's wage," nor of the relation of "Labor to Capital," but the still deeper one of the *condition of the laborer*. In Europe, a man born a laborer is expected to remain a laborer. He is trained for that only, and is held there by all the weight and surroundings of society. His discontent augments that of his *class*, and that discontent is the growth of ignorant and crushed generations. This is the volcano on which the old world slumbers with wakeful anxiety and alarm. It was one of its outbreaks that overflowed Paris with fire and blood in the dreadful days of the Commune after the Germans had left; and, ever since, Europe has slumbered yet more uneasily.

The *remedy* for all this is to break the crust of class oppression and let in the stimulus of opportunity and of education. As the warmth of the sun and the genial shower on the frozen meadow unbinds its icy fetters and warms the seed, the root, the plant, into germination, so must the means of culture be given to every man irrespective of class, that he may develop whatever of talent or power he has in him. The plants of the field are not of equal size or value, nor are the talents or possibilities of men the same, but society must give to man what nature gives to the plants—the opportunity and means of unfettered growth.

America was once afflicted with this labor difficulty in its most aggravated form. Slavery held its victims in the most absolute caste-oppression. The national, state and municipal authorities combined to strengthen its grasp upon the negro; every individual white person added his vigilance

and the color-brand marked the oppressed as a separate class. But the crust is broken, not by the uprising of the patient people beneath, but by a bomb-shell from without. This leaves us our present gigantic problem, "what shall we do with these people?" They are "a nation born at once," born in their helplessness, unskilled in the arts of industry, economy or of thrift, born with almost nothing on the face of the earth; with no land, no home, no capital, no skill. Their ignorance—while they are citizens and voters—gives a startling preponderance to the illiteracy of the South, as compared with any other section of the Union. The census of 1870 shows that while the West has only 409,175 persons over 10 years of age who cannot read, the South has, including both whites and blacks, 3,550,425—an excess of *over three millions!* It shows that of the *voters*, the West has only 217,403 who cannot read, but the South has, including both races, 1,137,303, or nearly *one million* more! If we are alarmed at the prevalence of ignorance through the incoming of foreigners in the North and West, what should be the alarm at the dense illiteracy in the South? What a theatre for demagogues, of both parties and of both colors! What a range for the growth of the vices begotten of slavery! The negro is not a communist—the danger is not of violence and blood; it is rather that of stagnation. The malaria in the low-lands hangs heavy and close to the ground. It is only dissipated by the sun's rays and the influx of the pure mountain winds, which mingling with it and lifting it up, render it harmless. So is this Southern problem to be met. These colored people must have the rays of the sun of knowledge and the pure air of divine truth to dissipate their ignorance. There is no hindrance. They can be educated. They must be helped to develop whatever of talent or manhood God has given them. They are to take their place among men, not by compulsion, but by showing their fitness for it.

The American Missionary Association comes to lend a helping hand. We claim not to be alone in this work. We recognize gladly the institutions and labors of kindred societies from the North and the co-operation of the people of the South. We come not with Force Bills, Civil Rights enactments, nor with denunciation. We come not to seek office nor public emoluments, but we have come simply to aid in the education and Christian culture of the people—to help to develop in them all the manhood, the talent, the genius and the piety with which God has endowed them. This Christian work is the surest bond of union between the North and the South. Men talk of political unity, but there is a far more tender and enduring tie—that of Christian love and labor. When the Christian people of the South see that our sole purpose in coming here is to lift up this people by educational and religious culture, they will extend to us the hand of welcome and say, “Brothers of the North, if you come for this, we are with you heart and soul.” In one of our institutions in the South there was an examination, attended by several influential Southern men. A prominent gentleman, an ex-governor, avowed that he came to prove from that examination that the negro belonged to an inferior race; but after three days of patient attention to the examinations, he declared with a noble frankness characteristic of the Southern people, that he had been all wrong, that many of these pupils exhibited a degree of mental culture which would do credit to the members of any race. That gentleman said further that he once thought that these Northern teachers came South to stir up the hatred of the negroes against their old masters, but he was now convinced that they came only to give them Christian culture, and that there must be thousands of people at the North who had the same generous feelings, for they gave the money that sustained the teachers. In like manner do we hope that Fisk University, and our other institutions in the

South, will vindicate the intelligence of the negro and the kindly feelings of the North.

Some of the good fruits from the planting of Fisk University begin to appear. It once had a thousand pupils. Now it has less, but its graduates and students are teaching nearly *ten thousand* scholars in the South, and are carrying the blessings of the Gospel with them into every home, hamlet, school and church where they are located as teachers; and this influence is ever widening and deepening. A bag of wheat can only be eaten or sown—not both—but the intellectual and spiritual food these student-teachers take with them is both eaten and sown; multiplying, some sixty and some an hundred fold!

Other results of these institutions in the South are yet to appear. The negroes have gifts—a wealth of gifts in song, in eloquence, and in warm hearted piety, that will yet enrich the world. The Jubilee Singers are my proof in regard to song; many of their lettered and unlettered speakers are evidence of their native eloquence; and their emotions, so warm and overflowing, will, when cultured, enkindle and arouse our cold business-like Anglo-Saxon religion. Give them the Christian light and they will repay us a thousand fold!

A second great achievement for Europe and America is *religious liberty*. Romanism is yet to make its last battle for supremacy. It must rule the consciences of men, and direct the education of the children—or die. Rome is old in experience. She has learned to watch and wait—to be bold when she can: unassuming when she must. She has seen vicissitudes. Her popes have been driven from their thrones; and they have mounted the saddle when kings menially held the stirrup. The Reformation swept half of Europe from her grasp, but the Jesuits arose for her defence, and the tide was suddenly stayed. We admire her patience and her unconquerable courage while we fear her success.

She meets the battle in Spain, Italy and Austria with the exultant announcement of the Infallibility. She struggles in Germany with the progress of the age, yielding not an inch of mediæval claim to authority. England's great statesman discerns the coming battle; and in America we see it in her hostility to our common schools. Rome has long discerned her danger in Europe and her hope in America. She has wisely cast her anchor to windward on our shores.

No where in America is Rome achieving greater success than among the Freedmen of the South. Her plans for this object were laid and publicly announced soon after the close of the war, and she has steadily, quietly and persistently pushed them forward. She is not fitful in her movements, nor is she discouraged by hindrances. It would startle the Protestants of America if they fully understood her success. A prominent colored man has openly called his whole people to unite with that strong church, and thus make her still stronger to protect them. It is said that she has colleges across the water, to educate colored missionaries to send among the Freedmen. Her schools here for colored children are well sustained and increasingly popular. Her Sisters of Charity are busy and her churches are open to blacks and whites alike.

It must not be supposed that she has no hold upon the colored people. Her open door to them; their equal standing with others in the church and cathedral; her august service and rich vestments, attracting the eye and gratifying the love of splendor, appeal to their manhood and to their imagination. It may be that before Americans are aware of the danger, Rome may add the voters of these people to the obedient masses which she now so completely controls, and thus her political supremacy in this land will be assured. We are to meet the efforts of Rome not by denunciation, but by zealous, steady and prompt measures

for popular education and the religious culture of the Freedmen. Let us do our part, and God will take care of the result. Fisk University will take her place in the work of this educational and Christian enlightenment.

A third achievement before us is the *enlargement of Missionary efforts*. The partition of the Turkish Empire is near at hand. The effect may be a war of governments, but its political results will touch no vital human interests. In other respects, however, the consequences will be deep and far reaching—and in none more than in the extension of missionary labors. England will possess Egypt. She now has her canal—which is virtual possession, and she will sway a vast influence over the destiny of Africa—a sway that no nation is more entitled to hold, or will wield more wisely.

Africa is the land of mystery, so large in extent, so vast in population and yet so unknown, so rich in its undeveloped resources, so strange in its ruins of cities of grandest dimensions now standing on the borders of trackless deserts, with monuments, pyramids and sphinxes the wonder of the world—a land so bright in its past history, dazzling with galaxies of kings, heroes, sages, saints and martyrs—a land now so dark in its ignorance, degradation and cruelty, blighted with the curse of fetich superstition, Mohammedan arrogance, and the unalloyed evils of slavery and the slave-trade.

It is the shame and the sorrow of the church of Christ that Africa has remained so long in her present darkness and woe. But she has not been wholly neglected. The history of modern missions shows no more heroic self-denial, no more apostolic consecration than has been exhibited on the shores of Africa. Men and women of highest culture and position from all Christian lands have gone there to preach the Gospel, nor have they been without a measure of success. God has blessed these laborers, and a few of

the many millions have heard of the Saviour. But the vast interior and long reaches of coast line are yet the "habitations of cruelty." The savage hostility of the people, and still more the merciless and unrelenting slave-trade bar the way, while the deadly climate has speedily and remorselessly swept to premature graves the devoted, the learned and the intrepid missionaries.

But now the eyes of British and American Christians are turned towards the FREEDMEN. Has not God a great work for them in Africa? Will not their color win a welcome for them in the land of their fathers? Will not the climate be less fatal to them? Is there not a call here that will arouse their deepest sympathies and move their noblest endeavors? Who can estimate the uplifting power of a great thought—of a heroic purpose? These Freedmen have a grand duty to perform for themselves in this land, but how much deeper will their souls be stirred if they can be aroused by the grander impulse to carry Christianity, civilization and empire to the benighted millions of Africa? American Christians, too, will feel the elevating power of the great thought, that the slaves they have just freed are to be trained by them for this glorious achievement. British Christians have long felt so deep an interest in Africa that their hearts will be deeply moved by this new hope, and a stronger tie will unite British and American Christians, as they join together in earnest endeavor to lift up the long oppressed slave, and with him to enlighten and save benighted Africa!

Fisk University is dedicated to-day to these great achievements for God and humanity, patriotic for America, helpful to Europe and *redeeming to Africa*.

I have a pleasant duty yet before me. Gen. Fisk has given due honor to those who have been helpful in the founding and growth of this young University—to all but himself. I may step in where his modesty halted. The

efficient and noble services of Gen. Fisk at the beginning are attested in part by the bestowal of his name on the Institution. His zeal has never since flagged, and in the late anxious days before success came to the second campaign of the Jubilee Singers in Great Britain, his wise counsels and timely assistance in the use of his credit and money, are, and can be, known only to the few of us who were permitted to witness his cheerful unselfish spirit and his effective measures for present relief and future prosperity.

I would say more of him, but that I take the liberty of saying a few words for his "better half." The furniture of the rooms in this building, like the flowers that beautify the plant and prepare for the coming fruitfulness,—this neat and substantial furniture—is largely due to the untiring efforts and the good taste of Mrs. General Fisk.

The band played

"Nearer my God to Thee."

REMARKS OF REV. G. D. PIKE.

Two hundred and fifty-six years ago, a Dutch vessel brought twenty negro slaves for sale to Jamestown, Virginia. Fifty years thereafter the number of these had increased to two thousand. During these fifty years, the Governor of Virginia proclaimed, "I thank God there are no free schools, nor printing; and I hope we shall not have, these hundred years—God save us from both." So it was, as is known and read of all men, that the foundations for a civilization were laid in the degradation of labor, but those foundations have finally given way, and now we are endeavoring to build up a civilization on the basis of free, remunerated, educated, and Christian labor. I need not tell you that such civilization is virtually an experiment in the world, or that of all people, perhaps the negro has the greatest interest in it. For ten years we have been meas-

uring, in a limited way, the adaptability of this experiment to the people of the South. We are met to-day, at one of the important centres, where the doctrines of this new civilization are taught and exemplified. We are about to dedicate a building unmatched, in its origin, in the annals of the world; for this magnificent edifice, expresses more than the renowned and praiseworthy efforts of the Jubilee Singers—more than the tact and skill of every one who has given thought and labor for its construction, because it was only made possible by experiences earlier than emancipation. The price thereof came from stricken souls who in times of grievous sorrows, burst forth

“O Lord, O my good Lord, keep me from sinking down.”

It was built with the coin of those who, in their seas of trouble, breathed in whispered accents:

“Steal away, steal away, steal away to Jesus.”

And it shall ever stand a monument to those who glorified with hope, blazing heavenward, midst trials and afflictions, exultingly sang,

“Didn’t my Lord deliver Daniel,
’liver Daniel, and why not every man?”

“Oh! stand the storm it won’t be long,
We’ll anchor by and by.”

This building represents history and ideas. It stands on the boundary line betwixt two civilizations. On these grounds a fort was once erected for defence, but this edifice is more than a fort, it is a light-house; yea, it is more than that, it is a University, in which may be taught the principles that will shape the destiny of nations. What we say here will not largely add to what has been done. We can do little indeed to consecrate, for God baptized this enterprise long ago. It is rather for us, while we stand here, to dedicate ourselves to the unfinished task of placing the civilization this building represents beyond

peradventure. It is for us to take on new devotion with every triumph won for exact justice, and a reign of elevated industries and Christian intelligence. It is for us here, to resolve that, God helping us, our nation shall be redeemed and made typical for many nations yet unborn. The long expected, better day, is being ushered in, and the morning stars are singing together as we approach the epoch of the new centennial year. It is for us to resolve that this new era, born out of slavery and war—and spanned with a rainbow of promise—shall never, by any fault of ours, perish from the earth till He, who so signally has been the black man's song and rejoicing—shall reign over every nation, in every land and every sea. Then "we will rise and shine and give God the glory—glory for the year of Jubilee."

REMARKS OF REV. E. P. SMITH.

It is eleven years and two weeks since I was following an army corps out of the city on the turnpike which leads along within sight from the door of this Hall. It was the morning of the last day of the last battle of the war for all this vicinity. It was one of those battles on which large issues were turning—perhaps the issue of the war. A deep anxiety pervaded the city, and especially the colored population. To them the question to be settled on that day between Hood and Thomas was one of destiny, and before night-fall, the victory for the Union and for freedom was complete. The ranks of dead colored soldiers, filling a long trench dug on the hill side in front of our earthwork where the fiercest fighting occurred, testified to the part borne by your representatives in the decisions of that day. They did not die in vain. They made it possible for this occasion to summon us together this morning.

A few days before this battle, I met an old negro out near the picket line. He was bent with age and rheuma-

tism, and his short hair was as white as a snow-ball. He seemed to be out for a recognizance for his own benefit. I said to him: "Uncle, how does it look?" "Dat's it, marsa—dat's just what I was stud'in' on." "Well, what do you think, will General Hood take Nashville?" "Dat's just it. Dat's what I was stud'in' on myself? an' I reckon General Hood wont come into Nashville." "Why not?" I asked. "Bekase he couldn't do justice to hisself in here." The old man gave his judgment with a shake of his white head and a mien of face as wise as Solomon's, but he answered wiser than he knew. If General Hood's plans of that day had fully succeeded, they would have brought no lasting credit to him, while they would have inflicted untold injury upon all the country, and fastened a monstrous wrong upon the colored race. They would have put back on the dial of time, for at least one century, the possibility of Jubilee Songs and Jubilee Hall. Ay, they would, in my judgment, have rendered Vanderbilt University, whose structure of noble architecture on yonder hill seems to give us friendly greeting this morning—erected by Northern benevolence, dedicated to Christian learning, and standing forth as a land mark of maturing union and fellowship between North and South—not only unlikely but impossible in your day and mine; and I believe that Gen. Hood himself, walking through this Hall and looking you in the face from this platform, would agree with us that that is the best issue of human plans or of God's providences which brings the largest liberty, and best opportunity for men to make the most of themselves and give most to their fellow men.

In August, 1865, the American Missionary Association sent two of its officers to "prospect" for a school in Nashville. The Western Freedmen's Aid Society, represented by Prof. John Ogden, was here before them, and that other man whose name will never be mentioned in the hearing of

any who knew him, whether friend or foe, without recalling the life of a man who could not live selfishly,—Rev. J. G. McKee,—the pre-eminent pioneer friend of the colored people of this region. Rev. Mr. Cravath, now your honored President, and myself, searched this city through to find a building or a hall which could be rented for the school. There were vacant buildings, but none for a colored school. We found an army barrack structure belonging to the Government which could be made to insure the purpose for which we were sent, the establishment of a primary school, but it stood upon private ground, whose owner, though in need of money, was not, as he said, “so low down” as to sell or rent property for that kind of business. At last in our search, we came upon the group of hospital buildings near the Chattanooga depot. The ground upon which they stood could be purchased—if it was only known for what purpose—for \$16,000, one-fourth cash. Prof. Ogden joined us, and together by using all we had, and borrowing all we could, we raised the cash payment and gave our paper and a mortgage for the balance, and the infant Fisk, though not yet named, had a cradle.

Of the early days of that school I will not speak. Some of you know them by heart. I wish your President and his wife and Prof. Ogden were with you to-day. What it cost then and costs now to be identified with and responsible for such a school, none of us who have not tried it can know. The world has its roll of honor, and sometimes the names and deeds inscribed thereon get intermingled with a strange incongruity; but even now as the years go by, those who have lived and died unselfishly for others, are steadily pushed towards the top, and when that which is in part has passed, and we know as we are known, high up among those who followed most closely in the foot steps of their Great Master, and are best fitted for the purest joy and highest duty of heaven, will be found the names of the

young men who left business and professional prospects, and cultured Christian women who gave up home and consented to be outcasts in this city from society, ay, what is called Christian society, and toiled and prayed and hoped through those early years in the old barrack buildings. My friends, when hereafter the question is asked, Who originated Fisk University? let the answer be, It was founded in the loving patient toil of its first teachers. The result of such lives will be an inspiration to all who shall come to this Hall of learning. In that result, and in the lives of others like them, will be found the index finger pointing to the crowning benefit of this University.

My young friends, students of this University, God grant that all of you, and all that come after you, may so conceive of the true end, of all learning and all living, as that the lessons and opportunities of this Hall shall fit you for no small part in the great Jubilee Anthem which is to celebrate the triumph of right and truth over all the earth.

PRAYER OF DEDICATION.

The dedicatory prayer was then offered by Rev. H. S. Bennett, Prof. of Theology in Fisk University, and Pastor of the church.

DELIVERING THE KEYS.

Gen. Fisk paid a well deserved compliment to T.C. Steward, the superintendent of construction. Mr. Steward had served faithfully, and he had that day turned over the keys of the University to the Trustees. For the excellent work that he had accomplished, the Trustees thanked him most heartily.

Gen. Fisk then delivered the keys to Rev. A. K. Spence, thanking him in behalf of the Trustees, and of the American Missionary Association, for the fidelity with which he had kept his post through sunshine and storm.

Prof. Spence said that, in the absence of the President, he took the keys with a full realization of the responsibili-

ties which devolved upon himself and the teachers in assuming charge of the school. Three years ago, with a few friends and students, they had repaired to this hill. In behalf of the faculty he had lifted the first spadeful of earth, Judge Lawrence had lifted the second, and a student, afterwards in the first graduating class, had lifted the third. He spoke of the inestimable labors of George L. White. Referring to the services of the day, he said he felt much encouraged by the assertion of Dr. McFerrin, that the intelligent people of the South were in accord with them.

The Professor closed by remarking he would hold the keys in behalf of the Faculty, promising to keep the building sacred to the great cause of Education and Religion. [Great applause.]

The Jubilee Anthem was then sung. This was composed in England for the occasion, and was given with the peculiar sweetness of tone for which the race are so celebrated.

Mr. Holmes, of New York, offered the following resolution, which was adopted by a rising vote:

Resolved, That having listened with great interest to the historical statements regarding Fisk University, and recognizing the valuable services under God of *all* officially connected with it from its earliest inception, we desire *especially* to bear testimony to the noble efforts of the Jubilee Singers, and those associated with them, as well as the many friends at home and abroad, through whose joint labors and substantial sympathy the funds have been mainly provided for the erection of this Jubilee Hall.

The benediction was pronounced by Rev. Mr. Pike, and the vast audience was dismissed.

THE SUPPER.

At six o'clock the invited guests, about three hundred in number, were conducted to the dining room where a substantial supper was spread. Gen. Fisk presided.

The University Choir chanted the Lord's Prayer, as the grace before meat. When the supper was over, Gen. Fisk paid a well deserved tribute to the Matron of the University, whose skill and taste were manifest in the preparation of the repast; and to the students of the University, who, as hungry as those who feasted, yet had so cheerfully and handsomely served the tables.

Speeches were then in order.

Mr. Edgar Ketchum of New York, Treasurer of the American Missionary Association, being first called upon, responded. He said he had two objects in coming here. One was to attend the dedication of this Hall and witness the scene of fraternal accord now before him. It was all very cheering. We should have agreement everywhere, for we were one people, and could not be otherwise. We should be brethren, but not brethren at variance. And so it was good to hear the Rev. Dr. McFerrin that morning for himself and his people welcome among them this Institution and its work for the Freedmen. His other object was to visit the Hermitage where dwelt that iron man Gen. Fisk alluded to in his opening address—that man beloved and revered, Andrew Jackson. In the enthusiasm of youth he gave his first vote for him, and while he did not always follow, he had always honored him. He gathered some leaves at his tomb to keep in remembrance of the soldier and statesman who cared for his fellowmen irrespective of their condition, and as soldier and statesman labored for their welfare. We of this generation must cherish that spirit and follow his example if we would prosper as a people.

Professor Spence here read the following poem:

Songs from the Sunny South land,
Songs from over the sea,
Songs from the house of bondage,
Songs of the glad and free,
They sang, those children of sorrow,
Those children of dusky hue;

Strange and wild were their accents,
But their hearts were warm and true.

Echoes from unknown ages,
From Afric's distant strand,
Down through the generations,
To wake in a captive land,
They brought like the summer breezes
Blown from a land of flowers,
Like the voice of whispering angels
From a fairer land than ours.

They caught the sweet inspiration
When lulled on their mother's breast,
As at evening they sang of heaven,
Where the weary are at rest;
And they saw sweet angels coming
To carry them away,
And the chariot swinging lower
Through the gates of opening day.

Sometimes their songs were wailings
Of the anguish-smitten soul
In the land of dark perdition
Where fiery billows roll,
And their strains grew wild and wilder,
As before their eyes entranced
Things that no tongue may utter
In fearful visions danced.

And men in rapture listened,
And strong men wept to see
These children of the bondman,
These children of the free,
And they opened up their coffers,
And they poured their treasure forth
From the ocean to the river,
From the South land to the North.

And afar o'er the restless billow,
Where castles are gray and old,
And many a bard of sweetness
Has sung to a harp of gold,
Entranced by the song they listened
To these children of the sun,
And many a tear drop glistened,
And many a heart was won.

And prayers and benedictions
Were theirs from many a breast;

They sang so sweet and mildly,
 So sad, as when oppressed;
 And they stood among the great men
 In the palaces of earth—
 They from the house of bondage,
 They of servile birth.

And aloud they sang in triumph,
 They sang of the Jubilee,
 When broken is every fetter
 And the sons of men go free,
 In the age of peace so golden
 That the prophets have seen so plain,
 When men shall be friends and brothers,
 And Christ Himself shall reign.

Oh Africa, land of shadow,
 Oh Africa, land of song,
 Land of long night's oppression,
 Land of sorrow and wrong,
 Thy echoes return unto thee,
 Bearing on golden wing
 The tidings of earth's salvation,
 The song that the angels sing.

Oh songsters of liquid sweetness,
 Songsters of beauteous lay,
 Sing on of the glad hereafter,
 Sing of the blessed to-day.
 Sing to the listening nations
 The song so new and old,
 Till the echoes are caught by the angels
 In the city whose streets are gold.

Mr. Samuel Holmes, of New York, after some humorous remarks and incidents, expressed the earnest hope that the institution dedicated to-day would be prospered in the noble work for which it was founded—to elevate and bless mankind. We are not working for ourselves but for others.

Judge Lawrence responded by remarking that his hope for the elevation of humanity by means of education was confirmed by this day's exhibition. He thought the work—the special work before us—had but just begun, and he trusted it would go forward with steady progress henceforth.

J. D. Burrus, a graduate of Fisk University, said that the graduating class of last year were deeply interested in the work of education, and of lifting up those around them. He wanted to see Tennessee dotted all over with Fisk University students. In behalf of the class, he returned thanks to the American Missionary Association, also to the officers of Fisk University for the many courtesies extended them. No matter where they went, they would cherish their association with Fisk University, and always consider this their home.

Judge H. H. Harrison congratulated Gen. Fisk, the teachers and the students. He was glad to see that the prejudices which has served to blight this section were fast melting away. What was wanted in this country was more liberality on questions affecting all the people and their posterity. He was hopeful, and believed that a bright and glorious future was in store for us.

J. J. Cary said that no one would have thought that the school on Knowles street would culminate in this grand building. They should not forget it; but should remember and thank the God who had done so much for them.

Dr. Phillips was the next speaker. Very much had been accomplished, and they had great hopes for the future. This was only a beginning, and they ought to thank Him, who ruleth all things, for what had been done in the last ten years. He felt as much for the white man as for the colored man, and in the work in which he was engaged, the white man would be indirectly reached. He hoped that much good would be accomplished within the next decade.

Prof. Chase was then called on, and responded in words of exhortation to stand by the work begun. Now, that the University had been started, it must not be thought that the labor was ended. There was still much to be done. Not only must they labor to build up the University; they must so educate the people that there would be

a demand for the higher branches of education. The next ten years would cost a deal of labor. They must pray to God that He would build up an University, indeed.

Capt. D. W. Peabody suggested that Rev. W. R. Cobb take his place. Mr. Cobb said the students of Fisk University must educate themselves if they would break down the walls of prejudice. Let them go forward, trust in the good God and all would be well.

Rev. E. P. Smith and Gen. Fisk added further tributes to the memory of Rev. J. G. McKee.

Gen. Fisk, in a few appropriate remarks, gave a brief review of the day's exercises.

All sang "Nearer, my God, to Thee," and the exercises were brought to a close.

THE SABBATH SERVICES.

January 2, 1876.

The services of the forenoon were under the direction of the pastor of the church, Rev. H. S. Bennett.

The sermon was preached by Rev. M. E. Strieby, from the words in Gal. 5 : 1.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

After the sermon, the Communion of the Lord's Supper was administered; the Rev. E. P. Smith and the Rev. W. S. Alexander officiating in the services.

In the afternoon at 3 o'clock, a large audience listened to a very interesting and instructive lecture on AFRICA, by Rev. G. D. Pike. The lecture was delivered under the auspices of the "Society for the Evangelization of Africa"—a society recently organized by the students of Fisk

University, and which has taken a strong hold upon their hearts. The members pledge themselves to do what they can to evangelize Africa—to pray, give, or go, as God shall call.

ADDRESS OF REV. GUSTAVUS D. PIKE.

THE POSSIBILITIES OF AFRICAN CIVILIZATION.

MR. PRESIDENT AND BRETHREN—The continent of Africa contains nearly a fourth part of the dry land on the face of the globe, and a coast line of 16,000 miles in extent. If you should journey from the diamond fields of South Africa to the straits of Gibraltar, north, you would find the distance about 5,000 miles. If you should traverse the continent—from Cape Guardafui on the east, to Cape Verde on the west coast—the journey would occupy you many months, and extend over a distance of more than 4,500 miles.

At the outset, it is fitting to observe that there is nothing either in the nature of this continent, or the origin of its people that precludes the idea of a high state of civilization.

The ruins of cities and monuments south of the Lybian Desert in Ancient Ethiopia; the vast armies that came up from them, like that of Zerah's, who went forth against King Asa with a million men and three hundred chariots; the great wealth and wisdom represented in persons like the Queen of Sheba; have led many to believe that civilization had its origin on the banks of the Nile in Negroland. Indeed, Herodotus wrote for us four hundred years before the annunciation, that the Egyptians came up from Ethiopia; however this may be, there is no doubt as to the early existence of a very powerful Egyptian civilization. This is well attested by ancient Thebes, with its four millions of people, its vast armies, its massive walls, with an hundred gates, its knowledge of geometry, astronomy, and many an art that has since been lost.

It is attested also by Alexandria, which for seventeen hundred years was the chief maritime city of the world; the birthplace of Clement, Apollos and Origen; the seat of the largest library of ancient days, and of a magnificent light-house, built by the Ptolemies, which for ages was recognized as one of the wonders of the world. Add to all this the history of Egyptian pyramids, tombs, mummies, sphinxes, obelisks, hieroglyphics, paintings and statuary, and we have evidence of an African civilization not only most remote, but most powerful.

Then there was ancient Carthage from which fleets of ships whitened the waters of every sea, and landed its colonists in countries known and unknown, while Hannibal, one of the greatest of generals, reversed its destinies in the second Punic war. Without controversy, so far as I know, these Ethiopians, Egyptians and Carthaginians were the descendants of Ham, and if it be said that they did not exhibit the characteristics of the tropical negro, I argue that the tropical negro is best accounted for on the supposition that he sprang from these people, and became what he is on account of the climatic influence of malarial Africa and the debasing tendencies of the slave trade.

This brings me to observe,

- I. The possibilities of African civilization were long obscured by slavery and the slave-trade.

These date back at least to the time when the Midianites bought Joseph and took him down to Egypt. The pictures upon the walls of temples and the mummies found in tombs indicate also that slaves were employed in the days of the Pharaohs. The Carthaginians, five hundred years before the death of our Lord, manned their navies with negro slaves. The Greeks and the Romans purchased black Africans on account of their singular appearance and affectionate natures. During the Middle Ages large numbers of

natives from the "land of the moon" were stolen and pressed into the armies of Arabia and Persia. Before the voyages of Columbus, the Portuguese people imported as many as 10,000 slaves a year; while, during the days of American slavery, 100,000 black men—mostly from the gorilla country of West Africa—were brought to Brazil, the West Indies, and the United States. As many as 15,000 men are occupied the year round in the Nile basin procuring slaves for the markets. One merchant at Khartoom in Ethiopia, has 2,500 men in his employment, pursuing this business, and it is not uncommon for ivory merchants, who are in reality slave traders, to take an army of 5,000 soldiers with them, in their marauding campaigns, for plundering villages and tribes of their boys and girls.

The blighting influence of this when reckoned up for periods of thousands of years, cannot be estimated. Slaves are bound together by chains, or yoked with limbs from trees, and crowded into boats, where they sometimes die in heaps, and are thrown overboard. Others are chained in gangs while traveling over long stretches of country, till a large majority of them perish, either by hunger, or thirst, or pitiless lashings, or an unendurable heaviness of heart. Others become unable to march, and fall a prey to wild beasts, or meet death in some other way. Sometimes men are left lying in their own blood, while defenceless women are bound to trees, and children abandoned to die alone. This condition of things is now—and has been for centuries—so far as we know, the fate of from 300,000 to 1,000,000 black people every year. Well may the voice of the church of Christ cry, "Oh, Lord, how long!" and well might Dr. Livingstone affirm, "To overestimate the evils of slavery is simply impossible. The sights I have seen, though common incidents, are so nauseating I always strive to drive them from my memory; but slavery scenes come back unbidden and make me start up at dead of night, horrified at their vividness."

The Mohammedans, who are the great slave hunters of Africa, number one hundred and fifty millions of people, and vast hordes of these occupy a portion of the continent equal in extent to Europe. They believe in the divine right of slavery and furnish the chief markets for the traffic. It is unnecessary to affirm that this condition of things is evermore antagonistic to the progress of civilization, but from these dark eras of history the cloud is beginning to break.

In 1792, the people of Denmark abolished the trade in that country. Then after a long struggle it was abolished by the British Parliament in 1807, and by France in 1815.

In 1815, also, representatives of eight European powers met and pledged their respective governments to the work of putting an end to the slave trade, which they declared had too long desolated Africa, degraded Europe, and afflicted humanity. Since then the trade has been practically outlawed by civilized nations, while the British Government expends at present \$700,000 per year for its suppression. Efforts for the overthrow of slavery in America are too recent to require mention here. I will just call attention, however, to what has been done by the Khedive of Egypt, through Sir Samuel Baker, who penetrated to the equatorial regions of Africa, and broke up, for the time being, the slave trade on the banks of the Nile. For although so much was not accomplished by this campaign as was desired, nevertheless, by it, the Khedive advertised his hostility to the system, and laid foundations for better things to come.

II. The possibilities of African civilization have been enhanced by the intrepid efforts of heroic explorers.

Among the earliest of these was James Bruce, who explored Abyssinia, and concluded he had discovered the source of the Nile. Mungo Park, however, takes rank as the pioneer explorer, inasmuch as he entered Africa by the

west coast, and proceeded to the river Niger, and discovered in the heart of the continent, not only a most wonderful river, but cities with walls, and mosques and courts of justice and schools of learning. So great was the enthusiasm awakened by Mungo Park that the British government appropriated money for further explorations, which resulted in the ultimate discovery of the course and outlet of the Niger, and the fertile country and interesting people along its banks.

Then followed the settlement of Sierra Leone, Liberia, the delta of the Niger, and other lands, by English-speaking people. South of the Niger, the country was explored by Du Chaillu, Andresson, and many others. Greater interest, however, has been awakened in South Africa by such men as Barrow, Moffatt and Dr. Livingstone. The latter crossed South Africa from east to west, explored the Zambezi river and reached the Nyassa lake and the Shire country. Later on he penetrated to the very heart of the continent, south of the equator, visiting mountains, lakes, rivers and people, before unknown in the annals of the civilized world.

When I had the honor of taking lunch with the Duke of Argyle, in London, at the time the Queen of England heard the Jubilee Singers, His Grace the Duke asked me if I had learned that a great lake system of 700 miles in extent had been discovered near the equator, in Africa. Subsequently, I learned that one lake of this system was the Tanganyika, extending south to the 7th degree of latitude, discovered by Lieut. Burton, and visited by Henry M. Stanley, when on his expedition for the relief of Dr. Livingstone. Indeed, he first met the doctor on the shores of this lake. Another lake of this system, was the Victoria Nyanza, discovered by Capt. Speke, and recently explored by Stanley, and found to be an inland sea, equal in area to Lake Huron. The third great tropical lake is the Albert Nyanza, discovered

by Sir Samuel Baker, and about to be explored by Col. Gordon, who, when last heard from, had already taken a steel steamer to a navigable point in the river leading from the vast expanse of this lake. Dr. Schweinfurth, the German botanist, within a few years, has brought to our knowledge the characteristics of many tribes farther south-west in northern Africa than any other explorer of recent years—telling of cannibals, pigmies, and half-civilized tribes in equatorial regions, where the people inhabit a country adorned with beauties worthy of paradise itself.

These travelers, and many others, have advertised Africa until, at the present day, it excites more interest than any other country in the world.

III. The possibilities of African civilization have been largely illustrated by the sacrifices and success of Christian missionaries.

These have followed closely upon the heels of the explorers, and have often become explorers themselves.

By their labors they have illuminated almost every shore of that vast continent. You will find them in numbers in Algeria. I have visited them in Egypt, where success at present is easily won, and where, for most of the year, white people can live and labor in comfort. They were planted more than a century ago in Abyssinia, where the people have a traditional Christianity, dating far back into the ages.

In eastern Africa, the labors of Dr. Kraff led to the expeditions of Burton and Speke, and the discovery of great lakes. It was here that the Methodist missionary, Charles New, on account of the deadly malaria, sought the base of the famous Snow mountain, hoping that an altitude might be found upon it where the air would be salubrious, and permit of missionary labors without risk of life, and near here he died a martyr to his devotion.

I remember, when in London, listening, with great

interest, to Sir Bartle Frere, who having just returned from this coast, manifested a deep and hopeful interest in all the missionaries had done. Farther down on the coast is the Zulu land and the Cape regions, where as many as sixteen missionary societies have established their stations, and where the diamond fields are attracting, not only commerce, but missionaries inland. Then just off this coast is Madagascar, which illustrates what God is able to do in these tropics, and what he is willing to do as well.

But the great work of the missionaries in Africa, when measured by sacrifice or success, has been achieved on the west coast. Here, nearly eighty years ago, the Church Missionary Society broke ground, and here they have prosecuted their work with great energy. The Wesleyans soon followed the Church Society, and to-day are doing more than any other denomination on that continent. The Germans have sustained missions on this coast for nearly fifty years, and by their industrial schools have introduced a new era in the history of African missions. The colony of Liberia is here, and the Mendi mission of the American Missionary Association. And another still, not the least in significance, is the mission of the black Bishop Crowther, on the delta of the Niger. Along the western coast there are now estimated to be 150 churches, with 20,000 hopeful converts, 200 schools with 20,000 children under instruction. Twenty-five dialects have been mastered, into which portions of the Scriptures have been translated and printed. Through all these agencies as many as six millions of degraded heathen have been reached by the truth, which is able to make them free. Wherever the missionaries have long wrought, towns, churches and schools have sprung up, and commerce has gained a healthful impulse.

IV. The possibilities of African civilization are seen in the nature and increase of African commerce.

From the remotest ages, Africa has been pouring her

wealth among the nations, and what is a little singular, she has received but small returns for it. Abraham went down to Egypt for corn, but the Syrians did not carry corn to Egypt. The Israelites went to the granaries of Joseph, but when they came out of the country, they borrowed the jewels of the Egyptians, and took them to the promised land. We find ivory from Africa in almost every household, but the products of America are not plenty in the Soudan. We buy palm oil from the Gold Coast, and give the natives New England Rum for it. We have become enriched by the productions of the slaves, but they have not been enriched by us. And so we see all through the history of Africa.

She has given to us, but we have given very little indeed to her. It may be worth while, however, in considering our subject to notice what commerce has been developed in Africa during the past 50 years. I was recently informed that the best of leather is now manufactured from hides brought from Africa. All manner of spices and gums come from this land. Indigo grows there spontaneously, and is shipped from thence to the markets of the world. The diamonds from its south-land sparkle upon a thousand bosoms, and the gold from the Ashantee land and eastern Africa fills many a rich treasury. Cotton from Ethiopia finds its way down to the Red Sea, one planter alone shipping as many as 25,000 bales.

The cotton of Egypt yields a revenue almost sufficient for the support of the government. No other country to my knowledge produces such variety of precious woods; dye woods—ebony and other kinds which admit of a beautiful finish.

Zoological gardens are recruited from Africa, where more than an hundred kinds of animals are found, not known to other climes.

So many are the varieties of vegetable, mineral and other

productions that it were fruitless to attempt to mention them all—suffice it to say that on a strip of country on the west coast of Africa the British have increased their commerce till it equals \$15,000,000 per year. The palm oil trade in the delta of the Niger, has grown from a business that produced 200 tons per year, not very long ago, to one of 50,000 tons per year. An idea of the American trade may be gained by the inventory of a single cargo shipped from the west coast to New York. This cargo contained 100,000 pounds of ginger, 100,000 pounds of sugar, 90 tons of dye stuffs, 54,000 pounds of coffee, 10,000 gallons of palm oil and 500 pounds of ivory.

Commerce in all these things is rapidly increasing, and with these increased facilities, commerce acts as a most efficient agency for the advancement of civilization. Already has the Khedive of Egypt opened up the Suez canal. He has also built 1,100 miles of railway in northeastern Africa, and is constructing a railway across the desert to Khartoom at the junction of the Blue and White Nile, in ancient Ethiopia, with a prospect of a commerce of \$100,000,000 per year, not long after this steam communication shall be opened. Then another road is planned on the west coast near the Niger, and still another by the French, from Morocco to Timbuctoo across the desert, obtaining a water-supply by boring artesian wells. And as the wind blows in one direction many months, it will not be strange if we hear of some enterprising aëronaut, who will send balloons on aërial voyages across the sea of sand to the fertile grounds of the great lakes. However this may be, it is sure that commerce is fast revolutionizing the condition of things in many portions of this wonderful continent.

V. The possibilities of African civilization are seen in the developments under the Khedive of Egypt.

He seems to have been chosen to revolutionize Africa from the Mediterranean to the great Equatorial lakes. He

is the foremost man that has appeared in the East for many generations. Educated in Europe, he seeks to Americanize Egypt. He possesses capacities for endurance equal to the first Napoleon. His sagacity is said to be matchless, and his dispatch almost electric. The Suez canal was commenced in the days of the Ptolemies, but no man proved himself competent to complete it till this man came. Six years ago he ordered a survey between Kennah on the Nile and Cosseir on the Red sea. When the report was made, he reflected a moment: "Build a telegraph from Kennah to the Red sea in six weeks; report to me at the end of that time;" and the wires were in working order according to his command. Mr. Southworth, of New York, on his return to Egypt from Ethiopia, secured an audience with the Khedive, and conversed with him freely in regard to his contemplated railway across the desert, saying withal, that it would cost four or five millions of pounds. To which the Khedive replied: "What is that; what are six or eight millions if you obtain results. I shall build the road, and the nations you have seen in savagery and poverty will, I trust, in ten years become a thrifty and united people. The Mohammedans call the Khedive an infidel—and perhaps he is—for he believes the steamboat and steam engine are the best missionaries at present for Africa. Was it not Isaiah who said, "Make straight in the desert a high way for our God! Even by the springs of water shall he guide them"? In view of these things, what person is there in Christendom who would not cry out, "Cast up, cast up the highway; say ye to the daughters" of Ethiopia, "behold thy salvation cometh"? It is well known that within a few years the Khedive has brought vast portions of the Soudan into the area of his dominions, and that he now governs a portion of Africa extending to regions south of the Equator. These lands to which he has penetrated extend 4,500 miles from east to west, and are said to be un-

surpassed in richness. The Consul-General of Soudan said to a traveler, "Tell the Americans I have discovered a new America in Africa."

In Ethiopia there are one hundred and forty million acres of the best land in the world, on which, without the use of the plough, three crops of cotton can be managed by one man in a single year. This land can be had two acres for a dollar, and when the railroad to Shendy is completed, the crop can be taken to Liverpool in less time than is required for transportation from the American cotton fields. To this it may be added that a cotton growing mania is rapidly extending over this portion of Africa, while cotton cloth is the money in the equatorial regions. Mr. Stanley was obliged to take one hundred men and load them with cloth in order to make his way through African villages. All travelers and slave merchants are obliged to load great caravans with cloth, while pursuing their vocation in that land. Give the people of these latitudes protection, and a market that shall afford them a fair return for their labor, and there is abundant evidence that millions of beings will spring with alacrity to avail themselves of the possibilities that would in this way be open before them.

The Khedive of Egypt promises these advantages to eastern Africa, and the British Protectorate to the tribes on the west coast. The limit of African civilization is only bounded by the capacity of its people.

VI. This leads me to observe in the sixth place that the possibilities of African civilization may be predicated among other things from the capacity of the negro.

Prefatory to statements under this head, it is fitting to observe that civilization can never be developed in tropical Africa by white men.

When Mungo Park took forty white soldiers to visit the Niger, thirty of them died before they reached the banks of that river. When Lieut. Gordon with eleven men at-

tempted to defend a fort in Liberia, eight of the eleven died in four weeks. Out of seventeen missionaries sent by the Germans to the Gold Coast, ten died in a single year. Of the four ministers who established the University Mission in the Shire country, three died the first year. The two white men who started with Stanley died before his return to the coast. During the Niger expedition a fifth of the white men perished, while out of the one hundred and eight black men, not one of them suffered from the fevers.

The negro's capacity for endurance and development, however, in tropical Africa is without question. It is of his mental and physical capacities we propose to speak. Dr. Livingstone tells us that the African is by no means the lowest of the human family. He is nearly as strong physically as the European, and superior to the Australian, the South Sea Islander and the American Indian. He is not of a different breed or species from the most civilized. In fulness of form, shape of head and vigor he is far superior to the Tartar and Chinese races. Indeed, the Joloffs, the Mandingoes, the Bari and Kaffirs are among the finest specimens of the animal man. Nine-tenths of the people in Africa are not negroes, in the sense often given to that word.

Dr. Livingstone tells also that the interior tribes are not lazy, but a people with finer shaped heads on the average than the European—living in neat villages, cultivating the soil, braiding mats, working as smiths, and exhibiting capacities that only await the touch of Christian civilization to become all our hearts could wish. Dr. Schweinfurth, who traveled far south-west of the Great Desert came upon a people the color of half-burnt coffee, living in neat cottages well enclosed. Here he saw a magnificent hall 150 feet long, 50 feet high, surrounded by stools upon which people rested themselves during their convocations.

The love of trading is universal among all these tribes,

while the shrewdness, judgment and general honesty of the native traders are remarkable. When a bloody revolt occurred in a province of Ethiopia a few years ago the Turkish officials tried in vain to control the soldiers and restore order and quiet to the country. A negro Bey, who, when a boy, had been sold as a slave into Egypt, arrived, and by his masterly shrewdness and ability quelled the insurrection, and His Highness, the Khedive, made him Commander-in-chief of the troops of the Soudan.

The negroes have exhibited as much inventive genius as was displayed by savages in Europe and America until the people of these climes came in contact with the civilization of the east. One of them on the west coast invented an alphabet and another has become, doubtless, the most learned man on the continent, either native or foreign. Another still, Rev. Barnabas Root, of the A. M. A., graduated among the highest in a Western College, and the Chicago Theological Seminary.

The implements of war and agriculture, the walled towns, the organized armies, the courts of justice and the fearless enterprise of some of these people attest their ability for great things; to which they will attain when instead of a slave power they shall have a protectorate maintained by civilized nations, and instead of the caravan and slave gang, the missionary steam-engine accompanied by the missionary teacher, shall go thundering through the wilderness of this negro land.

But some one will ask, What of his religious capacities? I shall not delay to argue that the gospel is adapted to the poor and illiterate, and that for long ages the vast throng of the redeemed who have gone up to God have not always been possessed of the grandest faculties and the highest culture. I shall not pause to illustrate that the success of religion is possible on account of a spiritual discernment common to all, rather than because of reasoning faculties or intellectual strength.

I would rather ask if the negro does not possess this spiritual discernment in a remarkable degree. When the prophet Jeremiah lay in his dungeon there were many holy men in Israel, but it was an Ethiopian who was moved with divine compassion and plead with the king until he effected his release. Many charioteers journeyed over the Syrian plains, and doubtless studied as they rode, but it was an Ethiopian whose love of God's word impelled him to read it and to seek of Philip how to understand. And when they led Him up to be crucified, the Evangelist tells us that a man from Cyrene bore His cross.

Among the ancients the idea of spirit in worship came up from Ethiopia. The poets tell us a negro woman, at the shrine of Apollo, taught the priest an ethical religion, while the Olympian divinities repaired to Africa "to learn purity of morals from the blameless Ethiopians." But we have seen the negro ourselves, and I ask who has manifested the greatest love for the Scriptures of all within our shores? Who has exhibited the greatest faith in prayer?

"We pray the Lord, he give us signs
That some day we be free;
The north winds tell it to the pines,
The wild duck to the sea;
And now He's opened every door,
And thrown away the key."

This represents the black man's faith and rejoicing. Who of all people is surrounded by an atmosphere of affection you instinctively feel? Who has the most forgiving spirit of all men that bear the Almighty's image?

Where do we find voices so full of richness and sweetness, and souls full of melody, and a light heartedness which out-rides the troubles that would annihilate any other people? Who composed those prayer-songs that have gone echoing over the world since emancipation? What people compose only religious songs?

It has been my privilege, perhaps, to listen to as many slave songs as most men, and I bear this testimony that I never heard a song composed by a negro that was not a religious song. It is

“Steal away, steal away, steal away to Jesus.”

“Brother, don’t stay away, don’t stay away.”

“Nobody knows the trouble I see.”

“Keep inching along, keep inching along,
Jesus will come by and by.”

This is the heart-song of the black man evermore when he has tasted the love of Jesus. There can be no question as to the negro’s capacity for religious things.

It only remains for me to inquire : What have we to do about it? To my brethren of the American Missionary Association who are here from New York, it seems pertinent to urge, that we make immediate efforts to improve and extend the work we are now carrying on in tropical Africa, north of the Equator, and also that we increase our devotion, in raising up missionaries among the Freedmen, not only for the South but for the vast domains of Negroland. And what shall Fisk University do — this Institution born out of slavery and heralded the world around by the slave songs her children have sung?

When I journeyed in Switzerland I had the pleasure of visiting one of the grandest of missionary institutions—the Evangelical Missionary College on the banks of the Rhine. Already has it sent forth 99 missionaries to the Gold Coast of Africa, while it numbers its converts by thousands.

So let Fisk University be the grand missionary college of the South for the promotion of African evangelization. And so shall every prayer, and every tear, and every effort of every worker for its prosperity, be glorified; and so, methinks, its great providential destiny shall be the more speedily ushered in.

And now with a few words to my colored friends I am done. Tropical Africa has been preserved for the black

man. God made the country for him and him for the country. Its riches are for him. Its future civilization must be developed by him. And if commerce or religion ever enters and makes blessed this tropical inheritance it must be borne thither by the sons and daughters of those people who have been taken by the ruthless hands of the slave merchant and sold in the civilized centers of the world. India is said to be the source of thought. The Phœnicians first taught men to trust their frail barks to the deep. The Greeks gave æsthetic culture and the Romans law, but in the kingdom of God on earth no people as yet have welded the golden chain of love that shall bind the hearts of men together. What people shall do that? It shall be the great distinction. The glory of it may cost the price of blood, but who has been paying this price for three thousand years? He, who was despised and rejected, has an African kindred who have learned to suffer, and now they must learn to reign. I care not that you seek a social equality or political preferment; it were better by industry, economy and religion to make yourselves superiors; it were better to apprehend the mighty destinies of the African race; it were better to take your place as one of the colors in God's rainbow that promises the millennium. An hundred million black people await such labors as you can perform. As Israel in bondage learned the wisdom of the Egyptians, as they carried it back to their fatherland, so may you pour the best of culture, the richest piety and the sweetest songs into the lap of Africa; so may you weld, in the land of the earliest civilizations, the golden chain that shall clasp the world, till not only Africa shall rise and shine, its light being come, and the glory of God risen upon it, but the church of Christ receive to its treasury such wealth of affection and faith as shall complete her adornment for the millennial day.

After the lecture, Rev. Dr. Dashiell, Secretary of the Missionary Society of the M. E. Church, North, and others, added some instructive and encouraging remarks.

PRAYER AND CONFERENCE.

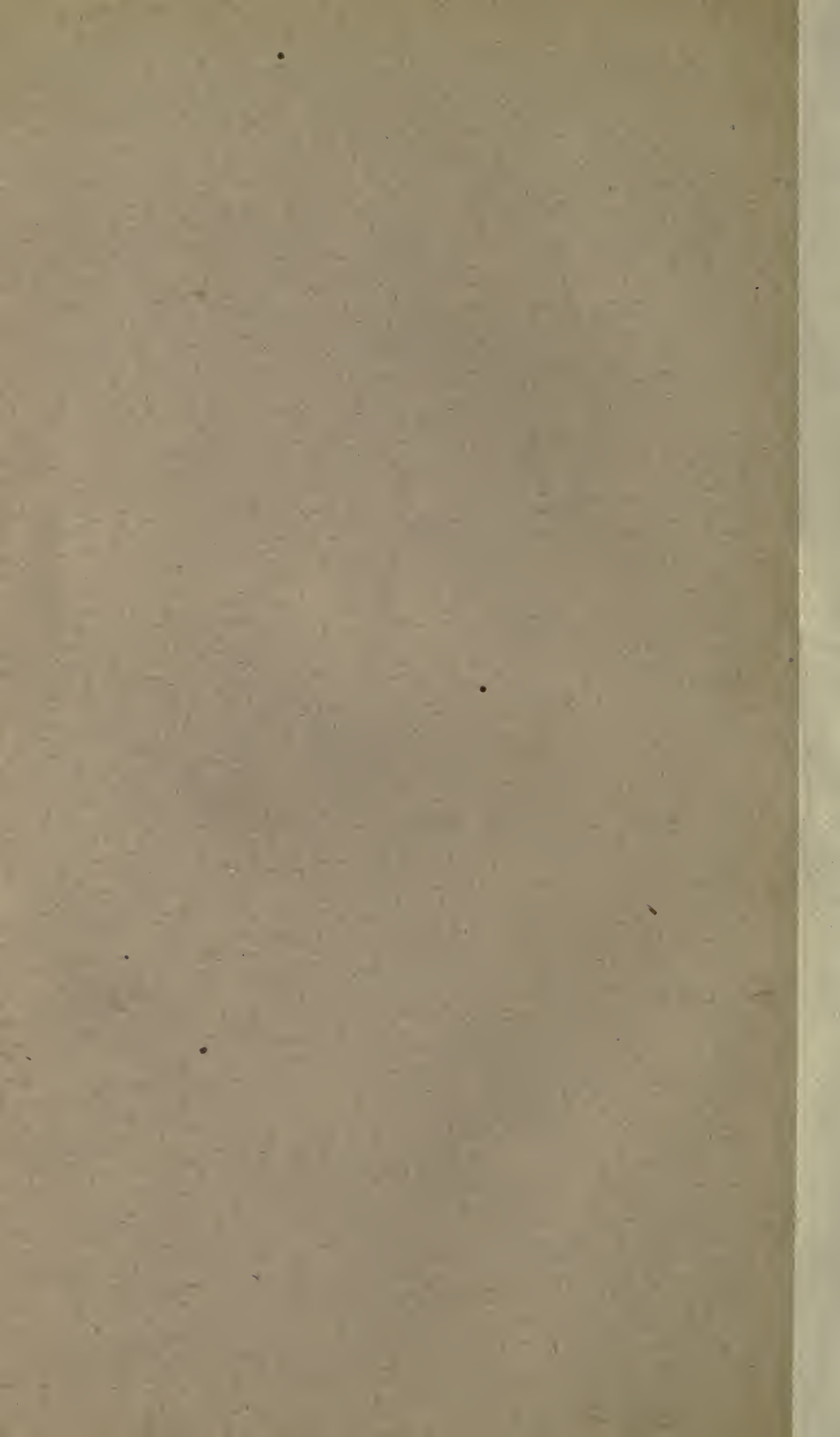
On Sunday evening a meeting for prayer and conference was held, which partook largely of the missionary spirit which had been roused in all hearts by the afternoon lecture. The aims of this Institution were spoken of—shall it indeed be a missionary school, from which shall go forth young men and women, to carry the Gospel to darkened lands?

THE OPENING OF THE SCHOOL.

January 3, 1876.

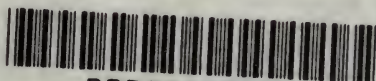
On Monday morning the school assembled for the first time in the new building. Prof. Spence opened it in the usual manner, by prayer and the reading of the Scriptures. This was followed by brief addresses from some of the students, and by earnest and encouraging addresses from Rev. H. S. Bennett, Rev. W. S. Alexander and Gen. Fisk. These exercises were among the most interesting in the whole series of services, and were felt to be auspicious of a bright future for the spiritual as well as the educational work of the University.





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